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Philethes 16.4
—K

*The Peaceable LAYMAN and Military
CHURCHMAN Delineated :*

In an Humble

A D D R E S S
T O T H E
Church and State
O F
G R E A T B R I T A I N :
B U T

More particularly offer'd to the Consi-
deration of the NEW ACADEMY
of the O R A T O R Y ; as a Theme of
Peace, Eloquence, and Great Actions.

Arma Virumque cano. Virg. Æneid. l. 1.

Tolle, lege ; tolle, lege. Conf. Aug. l. 8. c. 12.

L O N D O N :

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cock without *Temple-Bar*. 1726.

The Trustees of the
Churchman's Society

In an humble

ADDRESS

TO THE

Church and State

OF

Great Britain



More particularly to the Com-
missioners of the Academy
of the Oratory, and a Theatre of
the Religion, and Great Britain

London: Printed by J. G. Smith, at the
Churchman's Society, No. 1, St. Paul's Church-yard

1794

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A

Preliminary Epistle
TO THE
INSTITUTOR of the New
ORATORY.

Reverend Sir,



Cannot but in viewing your Performances, applaud the Vivacity of your Spirit, and your great Soul, in daring at one Attempt, to suppress Modern Practices, and to restore Antiquity to its former grandeur.

As your Undertaking is glorious, and like going to the Sun to see whether it shines, I think you deserve the Thanks of this present Age; and in pursuance thereof, I address you before I speak to my Lords and Masters, to thank you for your endeavours, and to condole with you for lying under the lash of some Writers, who perhaps themselves are luxuriously flagitious, avaricious in Extortions, and haughty in their Aspersions.

Personal Reflections come no ways into an Argument among the *Litterati*: therefore

B

since

since there is none here, let the matter be
twixt us be without Passion debated; let us
leave the Arbitration of your Assertions and
my Replies to our Country; and let us strive
to advance nothing but what has Truth for
the Basis, and Authority for its Support. I
believe you have these Principles, and I hope
you think you act upon them; as such I sub-
scribe my self,

Reverend Sir,

Your humble Servant,

PHILALETHES.



As your
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N A
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Personal Reflections come no ways into my
Argument among the Libels: therefore
I have



A N
Humble ADDRESS
TO THE
Church and State of GREAT
BRITAIN.

May it please your Honours,

Learning, thro' your Influence and auspicious Conduct, is come in this Realm to such a pitch, that few Nations can parallel it. Whether Divinity, or Philosophy, liberal Arts, or Antiquity be the Subject, each in this Nation now is eminent, bright, excelling. But if we are press'd to tell which of these outvies the rest, I think 'tis of late, without dispute, *Antiquity*. The learned Works of *Spelman*, *Dugdale*, *Cave*, and others, and the more modern Primitive Essays and Liturgies of *Whiston*, *Johnson*, *Collier*, *Campbel*, *Brett*, &c. added to what other Directions we have establish'd by Authority, are sufficient Instances that *Englishmen* are not only knowers, but willing observers of Antiquity, and, with joyful accord, would tread in the Footsteps of primitive Christians.

But in this Thirst after the Practice of the primitive Times, and among so many learned

Works or Translations, as are daily published for the cultivating of Learning, with the Approbation of all the *Litterati* I beg leave to take notice of a thing lately come out, call'd the *Primitive Liturgy, for the use of the Oratory*. I understand Oratory to be Eloquence and Elocution, and a Liturgy to imply any public Office or Ministry, so *Plato, Aristotle, Demosthenes, Xenophon, and Isocrates* used it; and so 'tis used in the *Pandectæ* of the Civil Law, li. 50. tit. 6. l. *semper, in rescripto Divorum Fratrum*. But with Christians, even when the Church was in its Cradle, it has been used for the Service of the H. Eucharist. In the 13th of *Acts*, v. 2. λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ is translated by *Erasmus*, * as they were Sacrificing to the Lord; and in this Sense λειτουργία is given to St. *James's Basil's*, and *Chrysostome's Liturgy*; but then 'tis observ'd by an eminent † Writer, that when this word is applied to such Service, 'tis always used with an Epithet of *Holy* before it; and if not call'd *Holy*, 'tis taken as commonly for any publick Ministry, Real, or Fictitious, or Theatrical: for as Stage Kings are called Kings, so why may not Stage Ministers be call'd Ministers, and their Service, when they are there, a Liturgy? So that I think the Author of this, if he had not put *Primitive* to it, might have acted what Minister he pleased, without Prejudice to your *Honours*, or Affront to the *Litterati*: But to aggravate

* Cum illi Domino Sacrificarent. *Eras.*

† Vincent. Riccard. in comment. ad Procl.

this Mistake, 'tis call'd a *Primitive Liturgy for the use of the Oratory*. And he tells us, 'tis especially taken from the most *Antient and most Authentick Liturgy of the Apostolical Constitutions*, which, in his Preface, he says, are of *Clement*, and may justly be called the *Apostles Common-Prayer Book*. I am afraid the *Litterati* will be very uneasy at this dab upon *Antiquity*, and all *Patriots* offended to find a *Chimæra*, or *Hippocentaure*, offer'd them for a guide to *Truth*, instead of a *Messenger of the Lord of Hosts*, or rational Evidence. *Jerome* in his Catalogue of *Ecclesiastical Writers*, speaks of *Clement*, and of one Epistle that he wrote to the *Corinthians*. 'Tis strange he should know nothing of his *Constitutions*! I am told too, that the *Reform'd* admit nothing to be *Clement's* but the aforesaid Epistle, and for this am referr'd to *Andrew Rivett's Critica Sacra*. I am assured a-
 gain by the *Amsterdam-Supplement*, that the 8 Books of *Constitutions* are falsely attributed to *Clement*. Moreri.
 And in this I am back'd by *Du Pin's Biblioth. Auth. Eccl.* in the 3 first Ages. Printed
 I am told the same story by *Fabritius*, in his *Bibliotheca Antiquaria*, p. 104. See also *Dr. Cave's Primitive Christianity*, in its Preface. As for the An. Dom.
Papists, they have no Opinion of these *Constitutions*, for when they were discours'd of in their Council of *Trent*, they were reject-
 ed for containing many *Contradictions*, among other reasons. 1716. *Pallavicini Hist. Trid. li.*
7. c. 2. n. 8. Now, to word a Proposition as most ancient, and most authentick upon one or two Men's private Testimonies (which he perhaps may find) can hardly amount to a *Probability*, against the universally declared O-
 pinions

pinions of the Catholick Church, and of the most Celebrated Ecclesiastical Writers of all Ages and Persuasions, since the beginning of Christianity: and this is one thing I hope your Honours will refer to a Committee of the *Litterati*, to be brought in as a bold Attempt to all that's Learned, Sacred, and Antient. Then for Oratory! Is Oratory a mixture of Men, Women and Children? Is it a Society where all are to be Orators alike; as those that come to our Communion are Christians alike? O! happy Times, when all Sexes, all Ages, all Conditions, for Sixpence, or a Shilling charge, are imbib'd in Oratory while they learn Christianity? Where, without the Dust and Sweat of Schools, the Exercises of the *Athenian* Gymnasia and *Roman* Rostra are taught along with the self-denying Doctrine of an Incarnate *Jesus*! Where the simple Discourse of *yea* and *noy* is preached with Periods, Metaphors, Tropes, and Allegories! Where *Demosthenes* and *Tully* sit to Instruct, to Teach, to Preach with *Jesus Christ* in the same Room, same Place, same Time, same Breath. An old, new, something, nothing, like a Church, no Church! Where Heathen Orators may claim being heard like *Christ*, if their Words be utter'd by one of his Ministers in a modern dress, that hates all that is Modern, that aims at what is old, and has nothing but what is new!

— *Risum teneatis Amici.*

Horat.

However,

Moros Præstat componere fluctus. Virg.

And

James 5.

v. 12.

Luc. 10.

v. 16.

And I don't doubt but in a short time to make appear, that this pretended old, but new thing, is neither a Liturgy, nor Primitive, nor *Clementine*, nor Apostolick. In the mean time, as Antiquity is much in search, two Points, which I think of great Consequence, and which have escaped the Consideration of this learned Oratory hitherto, and some other learned Men, I present to your Honours ; in hopes, for the Use of the Publick, they may have the Approbation of the *Litterati*, and be brought into the Practices of revived Antiquity, especially among the Primitive Christians of the Oratory ; for 'tis upon Subjects so capable of glorious Encomiums, that the Institutor may truly think,

———*Magnum mihi panditur æquor,*

Not only for a Field to shew great Endowments in, but for a Harvest to reap the greatest Atchievements and highest Honours.

The first is in reference to the common People, who take upon themselves every one to talk of State-Matters, to order the Government, to tell how this may be done better, how that Treaty managed to more Advantage, where a more profitable Alliance ought to be made ; nay even venture to give their Sentiments upon the Rights of crown'd Heads. Now I find no Instance of this licentious Practice in Primitive Ages.

All I find there, is, that Subjects are bound to serve their Sovereign, and pray for him and his Ministers ; and to all Men, without

ex-

exception, to pay Love, Honour, and Fair-dealing.

In *Baruch* and *Esdra* we read, that the publick Service was offer'd up in the Temple for *Nabuchodonezar* and his Children. In *2 Machab. c. 3.* for *Heliodorus*. And tho' these Books are put among our *Apocrypha*, yet it must be own'd they have a superlative Authority as to matter of fact. *Baruch* was reputed as annexed * to *Jeremiah's* Prophecy, in the first Ages of the Church, and had the same Authority. And for *Esdra*, *Jerome* † tells us, that *Esdra* and *Nehemiah* were one Book among the *Hebrews*; and antient Writers seem to think the very *Jews* held it canonical, as *Isidore*, *Orig. l. 6. c. 2. &c.* *Clement Alexandrinus* makes mention, *Strom. 5.* of the second Book of *Machabees*; and *Origen* makes great use of both the Books of *Machabees* in his exegetical Questions upon *Exodus*, and in divers other places. *Cyprian* on divers Occasions defends himself by the Testimony of this Book: he uses it three times in the eleventh Chapter *de Exhortatione Martyrii*. He cites both Books of *Machabees*, *li. 3. ad Quirin. c. 1. n. 4.* But to come to the new Scripture: In the first to *Timothy*, *c. 2. v. 1,* and *2.* we are exhorted first of all (that is, according to other Oriental || Versions, in the first place, before all other things) to make *Supplications, Prayers,*

|| See Walton's Polygl.

* See Huet's *Demonstratio Evang.* p. 265. Edit. in Fol. n. 5.

† Hier. Præf. in *Esdra*. & *Nehem.*

Intercessions, and giving of Thanks for all Men, For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life, in all Godliness and Honesty.

Gerson tells us, that the Romish way for making the Memento's, or praying in secret, was invented to pray for those Kings, and Persons whose Names, upon account of different Persuasions, or other Causes, were not written in their sacred Diptychs. And tho' many have deny'd, that the Oblation-service may be made for those they call Hereticks; yet *Augustin. Ep. 59. Qu. 5.* shews the affirmative in behalf of such as are so, if they are Princes. *Cyprian. Ep. ad Demetrian.* signifies, that the Christians of his time pray'd for the Peace and Health of their own Heathen Princes and Persecutors. *Tertullian*, speaking of those things that were done by Christians in their Assemblies, says, We * pray for the Emperors, their Ministers, and such as they put into Authority; likewise for the whole World, and Quietness of Times.

In former Ages, every one *sate* quietly under their own vine, and their own fig-tree: The Primitive Christians were frozen to Faction and Party, they were strangers to publick Affairs, and had no other thoughts but of serving the God who is known in Judah, whose Name is great in Israel, and whose Tabernacle

Super
Cant. Vir-
ginis.

* Oramus pro Imperatoribus, pro Ministris eorum & Potestatibus; pro Statu Sæculi, pro Rerum Quietate. *Tertull. Apolog. c. 39.*

is in Salem in a City of Peace. 'Tis true, they were charged with Treason against their Emperors by their Enemies; but there is no cover against Slander, nor is the most spotless Innocence free from its Assaults. *Tertullian* * tells the Heathens, they defamed the Christians, when they said so of them; that among them, there were no *Albinians*, *Nigrians*, or *Cassians*; (i. e.) no Enemies of the State in being, that a Christian was no Man's Enemy, much less his Prince's. *Julian* † the Emperor justifies the Christians in this, and confesses, that if any of them mutinied against their Prince, they would be immediately punished with great Severities among themselves. And when *Julian* ‖ himself urged his Army to wicked Counsels, and Practice of Idolatry, they withstood him only with Prayers and Tears, not by murmuring against their Sovereign, or lessening him among their Fellow-Subjects.

This Doctrine, however overlook'd in this adulterate Age, was strictly held by moral Heathens; for we are taught by *Tacitus*, *Hist. lib. 4. c. 8.* that Subjects may wish for good Princes, but ought to bear with any; and much more ought Christians so to do, because they have *here no continuing City, but seek one to come.* Would it not be of much more comfort for a poor Labourer to follow his Bu-

Heb. 13.
14.

* *Tertull. ad Scapulam, c. 2. p. 69.*

† *Julian. Fragmen, Epist. Oper. p. 1.*

‖ *Nag. Invest. in Julian.*

liness, to maintain his Wife and Children; than to sit over News-Papers in Ale-Houses, and talk of the Interest of Princes? How many Tradesmen would lay up Money, while they are spending it in reforming King's Cabiners, in Taverns and Coffee-Houses; if instead of this, they would improve their Business at home, keep better Hours, less Company, and not swallow down so much Liquor? Besides, how does it appear for Princes to be judged by Porters, and the meanest of Mechanicks? How intolerable is it to hear them indited, and attainted by the vilest of Men over a Pot of Ale? to set aside the numberless Inconveniencies that such *Grub-street* Politicians bring themselves and Families into!

'Tis my humble Petition to your Honours, that this piece of obliterated Antiquity may be revived; and for that end, if approved of by the *Litterati*, that it may be recommended to the Oratory to be published, and so rise again out of Death and Oblivion. It will be of service to numberless Families, and their Posterities. It will be a check to the aspiring Journeyman, that would feign leave his Master to be a Minister of State. It will be of comfort to the Wife, to have her Husband more at home; to both, to have their Door, and even their Hearts, free from the Fears of Informers and Messengers. It will redound to the Honour of our Sovereigns, not to have their Actions canvass'd by such Ignoramus-Juries: To the Honour of our Church, to have its Children imbibe the *Primitive* Principles of Peace, Quietness, and Obedience;

Matth.
20. 28.

and to have them study after the Example of
their great Master, how to obey rather than
command; to minister, rather than be ministered
unto. To the Honour of our great Senate,
not to be controll'd by such Busy-bodies:
And, finally, to the Trade, when Artificers
Minds are precluded all the ways of doing
themselves good, but in their respective Trades
and Stations.

A Second Thing, I presume as another ob-
literated piece of Antiquity, to propose to
your Honours Consideration, is the Valour
and Bravery of Primitive Clergymen; who,
as they preached Contempt of the World, of
Ease, of Pleasure, and a Satisfaction in Pains,
Difficulties, Hunger and Thirst for Justice-
sake,

Serpens, Sitis, Ardor, Arena

Dulcia Virtuti. Gaudet Patientia duris Lucan.

So shewed themselves upon all Occasions
Followers of their Master, Doers, as well as
Teachers of these self-denying Actions, ac-
cording to the Word. What a glorious thing
would it be, to have all our Ministers clear
themselves from all Impuration of Sloth and
Indolence? to be ready to follow their Prince
as often as he should call them to the Field?
What Fire would this not kindle in the
Soldiery, when they saw their Teachers in
Spirituality, their Examples in Bravery? To
what a blessed End would the Peasant not
think

think he paid his Tythes, when in the Person of his Instructor, he had a Bulwark for his Country, a Protection for his Wife and Children against the Insults of Strangers? A Man! pious! learned! brave! undaunted! One who carried the Contempt of Death to glorious Enterprizes beyond Lip-work and Pulpit! Learning, with such Resolution, what Effects must it not produce? How happily would those pious Founders think their Charity bestowed, when at the time they provided for Clergymens Children, they made also a retaliation for their Parents Merits, and provided for the precious Remains of such as had been true Servants of the Church, Pastors of the Flock, and pious Fathers that stood up in defence of their People, against the Wiles of Foxes, and Cruelty of Wolves! Such as would not suffer their Kings and Nobles to lie alone in the Field, abandon'd, as it were, by them to Dangers, Hardships, and Difficulties; while they, with the Fairer Sex, and Children, should eat the Nut, reap the Fruit, and perhaps either cowardly or pharisaically preach to others, what they would not put a finger to themselves! The Sword among the Jews never had more surprizing Success, than in the hands of the Priest. Did not the *Machabees* vindicate their Church and State from Bondage and Idolatry by the Priests putting on a Cap of Mail? Who could free the then low-spirited Multitudes from such Evils, but the religious Soldier? Who could spirit them up, but those who taught both by Word and Example, who had Learning in their Heads, Eloquence

in

in their Tongues, Courage in their Hearts, and Swords in their Hands? The Tithes, the first Fruits, their parts of Sacrifices, could not be thought but well bestowed, when the Publick was retrieved by such as had them.

Vie de
Card. Xi-
mène. par
Gregoire
Leti.

The Conquest of *Oran* from the *Saracens* in later years, was owing to a Bishop that put on a Helmet, instead of a Mitre, and commanded in the Field. There is something besides in this great Man, that I think not imitable: He had an Army of 30000 Men ready for the Publick Service, without any Charge to the King or State. He gave the

Lib. 6. p.
374.

Countrymen Flags, he permitted them to make Companies, and Reviews, and Exercises upon Holidays, which served instead of Foot-ball, Drinking, or idle Singing to a Youth not more disposed to brave Actions than is our *English*. At the same time he was a Model of Loyalty to his Prince, and studied nothing more than Obedience in the sharpest Tryals. He left this Character behind him, of being a strict Religious Man, a great Minister of State, and a great Bishop.

Ibid. p.
448.

Casimire, the first King of *Poland* of that Name, was a Monk, and a Deacon of *Cluni*, was taken from a Cloister to sit upon a Throne. There he beat *Maslas*, * the then Czar of *Muscovy*, took *Silesia* from the *Bohemians*, rescued his sinking Country, civiliz'd the People, reign'd in great Glory till he died, which was 18 years. They tell you

* See Baronius ad. an. 1041. Cromer Hist. Polon. Longin. Annal.

his Service in the Field was so acceptable to God, that Angels often appear'd in his Battles to his Defence. The late League in *France* wanted fire and conduct, till a Priest and Capuchin-Fryer, was taken from his Convent to command the Army, where he was made Duke, Peer, and Marshal of *France*, and for all that afterwards his Weed did not sit less comely upon him, nor was his preaching in the Pulpit a few days after his second retreat from the World, received with less applause. The awe that an handful of Churchmen have kept the *Ottoman* Empire in, are ample proofs of the great Service that such Men so acting may do both to Church and State. The military Orders in *Spain* of *Alcantara* and *Calatrava*, make their religious Vows, under the Rule of *Benedict* the Monk; and by the inviolable Customs of all *Spain*, they are particularly attach'd to their King; who as supreme Administrator of all their Masteries, hears their Causes, and solely pronounces Sentence, by Ecclesiastical Authority, which they say the King has by delegation from the Popes. No Person of what station soever besides has Power over them, but *Christ's Anointed*, and the supreme Council, which Privilege their glorious Actions have atchieved them. The Knights of *Rhodes* and *Malta*, both Men dedicated to the Church, have perform'd prodigious Things in Battles and Sea-Fights, for their Religion and Country, and the latter continue still invincible against all the Force of the Grand Signior, and his heavy armed Sultana's. But tho' few Families can claim a Pedigree so antient, yet that

Henri de Joyeuse.

Navarr. Propugnac. Apolog. p. 214.

that it may not be said, that these Instances are too Modern to come within the reach of Antiquity: To go higher, I do assert, that to the Times of *Charles the Great*, the Bishops and Clergy were bound to attend the King and his Army with what military Supplies they could; and this point of Antiquity I beg may be referred to the all-reviving Oratory.

In the first Primitive Times, I find no Immunities, consequently in this Affair the Clergy were upon a level with the Laity. Nor did any of the Apostles refuse obedience and subjection to any of their Princes in worldly matters. This I am taught by our Saviour's Words, expounded by *St. Ambrose*, Bishop of *Milan*, who after having said that *Christ* had not the Image of *Caesar*, because he was the Image of God; that *Peter* had it not, because he had left all things: And then after asking the question, why did *Christ* pay Tribute to *Caesar*, since he had not the Image of *Caesar*? He answers, he gave it not of his own, but he restored to the World what was the World's, and if thou wilt not be liable to do and pay Service to *Caesar*, have nothing of this World. But if thou hast Riches, thou art liable to do and pay Service to *Caesar*. If thou wilt owe nothing to an earthly King, leave all Things and follow *Christ*. And *Christ* rightly decrees, that before all Things, *Caesar's* Things are to be restored to *Caesar*. Thus far *St. Ambrose*.

Now since our *English* Clergy, have our *English Caesar's* Things and Goods, his Image and his Coin; and some have it in great plenty,

Lib. 9. in
Luc. pro-
pe fin.

ty by yearly Incomes, others by Shillings tumbling upon them like hail-drops in a plentiful shower ; since *the Sense and Practice of the Primitive Fathers is established by the Church of England, as the best Rule, to be especially, and before all things observ'd* * ; since here is Scripture, and the Fathers Sense upon it ; I humbly conceive, that our Clergy are owing to *Cesar*, and bound to do him the Service he may require of them ; and certainly where the Peril is the greater, the greater is the Glory.

But to advance upon Primitive Institutions : We must know, that the Immunities of Churches and Churchmen, from publick Services, are first said to be established by *Constantine the Great*, of whom we read in † *Eusebius*, that he order'd their possessions to be restored them. In the 7th Chapter of the same Book, he orders they shall enjoy Freedom and Immunity from all common and civil Services of the Publick. Now whether this will amount to the Clergy's being free from bearing Arms, for the Service of their Religion and Country, and for the spiritual Safety and Example of their Flocks, *we do not presume to decide*. But

* Pref. to the Primit. Liturg.

† Hist. li. 10. c. 5. Quare eos qui in Provinciâ tuâ fidei concreditâ, in Ecclesiâ Catholicâ cui Cæcilianus præest huic Sanctæ Religioni sedulo inserviunt, ab omnibus & Civilibus rerum Publicarum ministeriis Immunes ac Solutos volo.

this we affirm, * that if one Emperor did decree it so, another repeal'd that Decree, and that in Primitive Times too, and with this difference, that the former did only with an *immunes esse volo, I will have them enjoy such Immunities*; but the latter, who repealed this, added as much as implies previous Consent of and Consultation with the Bishops of *Italy, Spain and Africa*; *maximè cum Episcopi probaverint, id maximè justè convenire: Especially, says he, since the Bishops have approved of as very highly convenient, that all Clergy should be bound, ad universa munia, to sustain all burdens. Now we have it plainly proved, that among these Munia is making new Levies of Soldiers, Novell. 21. instauratio virorum militarium †.*

A reason why former Immunities had been granted, seems to be this, because 'tis certain, says the Emperor, that what gain the Clergy make above a necessary Subsistence, goes to the Poor ||. But there is a †† Maxim used both

* Constantij. Decret. Cod. Theodos. l. 16. tit. 2. leg. 15. Maximè cum Episcopi probaverint, id maximè justè convenire ut præter ea jura & professionem quæ ad Ecclesiam pertinet, ad universa munia sustinenda omnes Clerici debeant attineri.

† Inter Theodosianas.

|| Ib. leg. 8. Cum certum sit, quæstus quos colligunt pauperibus profuturos.

†† Cessante causâ, cessat effectus,

in Law and Philosophy, that if the Cause ceases, the Effect ceases also: so that if those Emperors that granted Immunities, had seen such cold-hearted Souls to the Poor, as our Age has done; Ecclesiasticks, that instead of melting down their Church Plate, for the relief of the Distressed, are engrossing all, and for raising their Families; if they had seen the Patrimony of *Christ* turn'd to serve Ambition, Sloth, and Idleness; if they had beheld Decency, thrifty Living, sober Conversation, the Case of the Widow and the Orphan despised, contemned, unregarded, they might perhaps have changed their Sentiments, and listened to the Cries of the burden'd State and abandon'd Multitudes.

Another * Reason that an Emperor gave for granting Immunities to Churchmen, was, because he knew the Commonweal was better aw'd and govern'd by Religion, than by Offices, Toil, and Labour. But this Reason, as Matters have gone of late, is voided. The Laity have no respect for Churchmen, Churchmen's Lives are not so brilliant now as to cast Rays of Dread and Awe; they seem to be not superlatively greater or holier than common Moral Men; nor, generally speaking, will any religious Reverend in the

* Ibid. l. 16. Scientes magis Religionibus quam officiis & labore corporis vel sudore rempublicam nostram contineri.

Country, have half the weight that a Justice of Peace shall have, or a Man that has raised himself either by Offices, Labour of Body or Sweat of his Brow.

* *Chilpericus*, King of *France*, caused those Clergymen to be fined, who had not serv'd in the Army. *Charles Martel* gave to his Soldiers the Funds of the Church, and at that time there was an end to all Liberties and Immunities of Churchmen. Consequently they were liable to be press'd, and attend the King in Arms. Under the Reigns of *Pipin* and *Carloman*, in a Council held at *Soissons*, A. D. 744. Can. 3. 'twas order'd that such Churchmen as liv'd in Solitudes, and could not go abroad, should have what would satisfy their Necessities, but the rest should go to the Crown. So that then the same Law was in force as was formerly.

Thoma-
sin.

As to the Time of *Charles* the Great, a very great Writer (and one quoted very much in *Fleury's Ecclesiastical History*, invited by the Pope to *Rome*, for his great Learning expressed in his Books of Church-discipline, but thought too great a Man by *Lewis* the XIVth, to be suffered to go out of *France*, a Writer vastly extoll'd by *Du Pin* in his *Ecclesiastical Authors* of the 17th Age) tells us, that till then, Clergymen and Bi-

* *Gregor. Turon.* li. 5. c. 27, 28.

shops put on Arms, and with Squadrons of their own march'd with the King's Armies, in almost all the Provinces of the West ; and that *Charles* the Great reversed these Practices at the Instigation of the Pope, *An.* 800. in which year he was crown'd Emperor, amidst the Cries of long Life and Victory to *Charles August*, great and pacific Emperor of the *Romans*, Crown'd of God.

But our Nation, not having receiv'd an Imperial Crown from the Pope's Hands, besides having shaken off all Bondage and Subjection to him, and stiling him no better than Satan-like, or Antichrist, 'tis to be hoped among our *Litterati*, that his Councils and Instigations, and the Decree made upon them, will have no weight.

Ludovicus Pius, a Prince of his Communion, thought it not fitting absolutely to comply with the Pope's Desire, or his Predecessor's Decree ; therefore not to deprive the Clergy of all Glory from military Exploits, in the year 817 he held a Council at *Aix la Chapelle*, and there made a Constitution, that tells what Monasteries should do both military Duties, and offer Gifts ; what should offer Gifts without doing military Duties ; and what should do neither, but only say their Prayers. In *France* and *Germany* 14 were to do the first, 16 the second, and 55 were only to Pray.

Nor do the Bishops after this seem by any means absolv'd from the glorious Necessity of
of

of attending with Arms their Princes. For *Agobardus*, Archbishop of *Vienna*, * died in a royal Expedition. And the Archbishop of *Trevirs* wrote to the Bishop of *Toul*, to order his Abbots, &c. to have their Militia in readiness, in such a place against such a day.

In a † Council held under *Charles* the Bald, *An. D.* 844, 'tis order'd, that if Bishops cannot come with their Troops to the Royal Expedition, either because they are Sick, or because they have the King's Leave to absent, they shall depute, &c. left by the Absence of the Bishops, the Souldiery ** may be damaged.

Ratherius, Bishop of *Verona*, tells us, †† that the Bishops and Clergy of his Province were commanded by the Emperor to lay Siege to a Castle; and *Flodoardus*, tells us, †† of many brave Instances of Courage and Conduct, that were perform'd by Bishops and Clergymen, not only in the Camp, but in the very Battle too. *An. D.* 1020, *Henry*, Emperor of *Germany*,

* See *Thomassin*, 3. p. pag. 140.

† *Concil. Vern. Secundum*, Can. 8.

** *Res militaris dispendium patiatur.*

†† *An. Dom.* 1000.

‡ In *Annal. An.* 940, 944, 958. &c. alibi.

Successor of *Otho* the Third, and a Saint with the Papists*, when he waged War in defence of the Archbishop of *Mentz*, order'd *Heribert* Archbishop of *Cologn*, to come with his Forces to join him.

Two years after, the same Emperor went into *Italy*, with three great Armies: One he headed himself; the Second was headed by *Poppo*, Archbishop of *Trevirs*; and the Third by *Pilgrin*, Archbishop of *Cologn*, all against the *Greeks*, who then were a dread to the City of *Rome*, and Powers of *Italy*. Under the Emperor *Frederick* the First, the Archbishop of *Mentz* commanded the Army in *Lombardy* †, and laid waste the Country to secure it to the Empire; and that it might not be said, that he slew People by the Sword, he knock'd them down with an †* *Iron Battoon*, made with a great knotted end, as *Albertus Stadiensis* relates.

That our Country was not strange to these Practices, is evident from our Histories. Venerable *Bede* in many places signifies, that military Subsidies were demanded of the Church: And *Matthew* * *Paris* tells

* Baron, 1020. n. 1.

† Chronic. Sclavon. lib. 2. c. 16.

†* *Clavâ Ferreâ*.

* Ad. An. 1070. Episcopatus quoque & Abbatias omnes sub Servitute statuit militari.

us, that *William* the Conqueror decreed by Statute, that all Bishops and Abbeyes should be subject to military Service. Archbishop *Lanfrank* (*Ep.* 25.) wrote to another Bishop to fortify very well his Castle with Arms and Men, and furnish it with Provision, because he was assured by the King, the *Danes* were coming. *Wolstan* † (a Popish Saint) Bishop of *Worcester*, often march'd out with his Troops; and in the Year 1074, attended with one Abbot and his Troops, hinder'd two Earls that rebell'd against the King, from joining their Confederate Forces. *Anselm*, Archbishop of *Canterbury*, (a Man most rigid in his Profession, and a great Stickler for the Liberties of the Church) wrote || to the Cardinal Legate, that he could not give him the meeting, unless it was near *Canterbury*, since he was commanded by the King to defend the City of *Canterbury*, and watch the Coast; and therefore, upon the least warning, must be ready to call together the Horse and Foot, to oppose the Violence of the Enemy. The Legate took this ill; and therefore he wrote to the Legate another Letter, to tell him, that since he had had his Congé to go back to *Rome* from the King, who was going upon a military Expedition with the Archbishop of *York*, and other Bishops

† *Wilhelmus Malmesb. de Gestis Reg. Angl.* li. 4.

|| *Lib. 1. Epist.* 35, 36.

and Lords, it was too late : but he might have spoken of what he had pleased, before they had both departed from the King, &c. for that now the King had commanded him diligently to guard that Part of the Kingdom where the Invasion was most fear'd, and daily to be ready to meet the Enemy.

This I hope will satisfy *Your Honours*, that in all Primitive Times, even down almost to the Dawn of the Reformation, the Valour and Bravery of Primitive Clergymen have been eminent : and that even then (tho' now that Practice of Honour lies dormant) our Teachers were not less adapted to Heroick Actions, is demonstrable from the Example of *Ulricus Zuinglius* of Blessed Memory, once a Canon of *Constance*, then Prebend of *Zurich* : This great and pious Man, after having stretched forth his charitable Arms, to take into his Communion * all that lived up even to the sole Rules of Nature, and taught that *Cato*, *Socrates*, *Scipio*, *Seneca*, *Hercules*, and *Theseus*, gain'd Heaven by their Actions ; took to glorious Exploits himself, breaking of Images, tumbling down Altars, abolishing all Popish Ceremonies : and finally heading an Army, where fighting valiantly, he died

* Maimbourg. Hist. du Calvinisme.

in the Bed of Honour, at the head of his Squadrons, for his Religion and People.

This Subject is so copious, the Profit that would redound from hence so great, the Theme so full of Heroick Performances, the Project that would sow so many Trophies to Posterity, is in appearance so glorious to King and People; 'tis an Institution so much authorized, so ancient, so *Primitive*, nay more than *Apostolick* or *Clementine*, because grounded on the Words of our Lord himself, vouched and received by *Primitive* Fathers; constituted a-new, or promulgated by *Primitive* Emperors, established by *Primitive* Laws, and received in all *Primitive* Generations, and the Times of *Primitive* Protestants; that I humbly beg it may be referred to the *Litterati* by them to be recommended to the Academy of the O-ratory, as a thing that deserves to be pro-
 Prim.Lit. posed to the Publick with an articulate Voice, according to the Rules of Speaking and Action, with Propriety in the Speaking and Address, the Voice and Gesture varying as the thing requires.

It may be objected to Your Honours, that if Clergymen of all sorts may be obliged to attend the King and his Armies; How will the Church-Office and Common-Prayer be perform'd ?

I answer, that Providence has provided for this by an ingenious Student in Antiquity, a Common-Prayer, or *Primitive Liturgy*,

turgy, in a less bulky Way than was formerly the Popish Breviary, or of late the Common-Prayer-Book, which is extremely convenient, and seems calculated for military Churchmen; for it may be all said, or part said, or none said; *'tis not essential.* Only in the Use of that, after it shall have passed the Approbation of the *Litterati*, and shall be found to be Primitive, I beg *Your Wisdoms* will consider whether it be consistent with Reason, for to doubt whether an (a) *Arian Doxology*, or the usual one established by Authority, is to be admitted by one that admits the four first General Councils, and consequently that of *Nice* (b). As for *God being blessed out of his Place*, and a (c) *Cube of Stone in form of an Arch*; they are such uncommon Flights, and so soaring above the common Understanding of Men, that I think they may a long time employ a Soldier's Thought out of Action, before they are comprehended more profitably, than in suitable (d) T—g, or thinking one (e) D—p may suffice for Impregnat—n.

(a) Primit. Lit. pag. 26.

(b) Primit. Lit. pag. 41.

(c) Ibid.

(d) Ib. p. 45.

(e) P. 46.

Philip. 3.
20.

Ib. 4. 5.

* Emenda.

To conclude, I humbly beg, that the last may be quite left out in the next Edition, and to the Royal Society to lie determin'd amongst their *Arcana* for ever; but neither that, nor what is reflected upon before it, ever more to be spoken of in Publick; that our *Conversation* may be in Heaven, and our *Modesty* known to all Men.

I beg that the Royal Society will consider whether it be consistent with Reason, for to doubt whether an (a) *Asian* *Doxy*, or the usual one established by Authority, is to be admitted by one that admits the four first General Councils, and consequently that of the (b) *Asian* *Doxy*, is to be out of his Place, and a (c) *Doxy* in form of an *Asian*; they are inconsistent Rights, and Understanding. I beg that the Royal Society will consider whether it be consistent with Reason, for to doubt whether an (a) *Asian* *Doxy*, or the usual one established by Authority, is to be admitted by one that admits the four first General Councils, and consequently that of the (b) *Asian* *Doxy*, is to be out of his Place, and a (c) *Doxy* in form of an *Asian*; they are inconsistent Rights, and Understanding.



(c) Primis. In pag. 26.

(b) Primis. In pag. 40.

(c) Ibid.

(b) Ibid.

(c) Ibid.

To F I N I S